THE

HERALD OF TRUTH.

And HE that sat upon the throne said, BEHOLD I MAKE ALL THINGS NEW." Rev. xxi, 5.

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FROM THE TREATISE ON HEAVEN AND HELL.

That man, after death, retains every sense, as also the same memory thoughts and affections, which he had in this world, and leaves nothing behind him but his terrestrial body.

When a man passes from this natural world into the spiritual, which is at the time of his death, he takes with him all that belonged to him as man; for when any one enters into the spiritual world or into the life after death, he is equally in a body as before, nor is there to all appearance the least difference: but his body then is a spiritual body, and separate from all the grossness and impurity of matter: and as when a spiritual body sees and feels that which is spiritual, it appears the same as when a natural body sees and feels that which is natural; so man, when he first becomes a spirit, seems to himself to be as he was in this world, and knows not as yet that he has passed through death. Man, when he becomes a spirit, possesses every sense both external and internal, that he possessed before; he sees, hears, and speaks as before; has the same smelling, taste, and feeling, as before; and he has the same appetites and desires; the same thoughts, reflections, and affections, as before; and he who took delight in studying, reads and writes as before. In a word, when a man passes from one life to another, or which is the same thing, from one world to another; it is but as removing from one place to another; for he takes all with him that belongs to him as a man, so that he cannot be said to have left any thing behind him but his mere earthly covering: moreover, he takes with him his natural memory, retaining all that he ever heard, saw, read, learned, or thought in the world, from his infancy to his leaving it; but as to the memory of such natural objects, which there is nothing in the spiritual world to revive the ideas of, that is quiescent, like as in a man when he thinks not of them; however, these also are again excited in the mind occassionally, by the divine permission to answer certain purpo-

ses: but with respect to this species of memory, and the state of it after death, more will be said hereafter. Such a state of man as this after death, will appear incredible to the mere sensualist, who is incapable of receiving any ideas even of spiritual things, but according to natural; for such a one being led only by sense, makes no account of any thing but what he can see with his eyes, and feel with his hands, as is said of Thomas, John xx. 25, 27, 29.

But notwithstanding what has been said above, there is a very great difference between the life of any one in the spiritual world, and the life of the same in the natural world, and that with respect both to his external and internal senses, and the affections thereof respectively. Thus, for instance, all in heaven have their sight, their hearing, and all their senses, in far greater perfection than when in this world, and also their minds more abundantly replete with wisdom: for they see by the light of heaven, which greatly exceeds that of this world; and they hear through the medium of a spiritual atmosphere, to which that of our earth is not comparable. The comparative difference between these two senses there and here, is as that of a bright sky to a thick fog, or as the lustre of the meridian sun to the dusk of the evening. Now the light of heaven, which is divine truth, makes manifest the minutest things to the perception of angels, and as their external corresponds to their internal or intellectual sight, so by mutual influx they co-operate in forming the high perfection of angelical perspicuity. In like manner their sense of hearing corresponds to their perception, both in the understanding and will; so that in the sound of the voice, and in the words of the speaker, they can trace the minute particulars of his affections and thoughts; in the sound what relates to his affections, and in the words what concerns his mind or thoughts; such is their perception. But it is to be observed, that the other senses of the angels are not in the same high degree of perfection with those of sight and hearing, and that because the latter are the subservient instruments to their understanding and wisdom, and not so the others, which if equal in power, would lessen their preference to intellectual delights over and above those of their spiritual bodies, as we find it to be the case with men in this world, who, according to their greater relish and indulgence as to their grosser senses, have the lesser appetite and sensibility with respect to spiritual things. As to the difference of state in those who are in hell, compared with those that are in this world, this also is very great; for in proportion to the exceeding excellence and perfection both of the external and internal senses in the angels above those on earth, is the comparative imperfection and degradation of those that are in hell.

FOR THE HERALD OF TRUTH.

ON CHARITY.

It has for a long time been taught and believed by christians, that a life of charity consisteth in giving alms and doing other acts of kindness to the needy alone, without regard to the quality of life, either of the giver or receiver: but that charity does not consist merely in such acts of benevolence, independent of motives and principles, is very clear both from the word and the words of Paul, who saith, Though I bestow all my goods to feed the poor, and give my body to be burned, and have not charity, it profiteth me nothing, 1. Cor. xiii. 3. From which it appears we may be extremely benevolent in our actions, and yet destitute of the genuine principle of charity. And the Lord saith, make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt; how can ye being evil speak good things? Matth. xii. 33, 34: by which words we are taught, that if we ourselves are evil, or make light of committing evils, our good works of charity are tainted with evil, and are only good in appearance; for the pharisees, who kept up a semblance of piety and good works, justified themselves before men, but were evil in the sight of God who seeth the heart, because they did not regard the Lord and his word in their works, by refraining from the evils of the heart or spirit as being contrary to God; therefore woes and condemnation were pronounced against them, Luke xvi. 15. Matth. xxiii. 13, and following verses. We would not be understood as discouraging acts of kindness to the needy, but as directing our fellow creatures to the only means by which they may obtain the true principle of charity, and the reward and blessedness thereof in time and eternity.

Be it known then that true charity or a good will to men can only come from the one true God Jesus Christ, the only source of all good, and it can only be in our minds, in consequence of obeying his commandments and by believing in and approaching him in the spirit of repentance and self-abasement for our sins; for charity cannot be in any one but by refraining from sin as being contrary to God's holy law, by reason that good or charity, and sin or evil cannot be together in the same person, we cannot serve God and Mammon; and here charity is always attended with a life of piety and faith in the Lord Jesus Christ, so that in proportion as our sins or evils are removed by repentance, in that proportion we receive a genuine good will to man and faith in the Lord, who, in conjunction with our endeavors, removeth our sins and giveth us a will to goodness, whilst we look up to him in obedience, and acknowledge him as the only Saviour; in which case we are rewarded with spiritual consolation in this life, and eternal blessedness in the life to come. From whence it appears, the first part of charity consisteth in putting away what is evil, and the second part in doing what is

good and profitable to our neighbour; see Univ. Theo. n. 435. For the Lord saith, if ye do good to them which do good to you, what thank have ye? for sinners also do even the same; for sinners lend to receive as much again: but love ye your enemies, and do good and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the highest; for he is kind to the unthankful and the evil, Luke vi. 33, 34, 35: from which and many other words of the Lord it is plain, that whilst we remain under the dominion of selfish and worldly love, from which we are sinners against the law of God, we cannot be principled in genuine good will to men, however we may pretend to the disinterested love of our country, our fellow citizens, and our neighbour, until we have restrained our evil propensities, and denied self-love by a true and actual repentance; then we come to will and act from the Lord and not from self, wherefore the Lord saith, as the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me. I am the vine, ye are the branches: he that abideth in me and I in him, the same bringeth forth much fruit; for without me you can do nothing, John xv. 4, 5. So that if we do not refrain from our sins and approach the Lord, for his holy spirit of good-will, we are influenced by our own self-hood, in our good deeds, and do them not to the Lord, but to the world and self, and here only shall we have our reward.

The doctrine of the New Church teacheth also that charity consisteth in acting upon all occasions, and in the discharge of every duty, under the influence of the love of justice, with judgment, which love originateth solely in the Lord God the Saviour; or that real charity consisteth in acting justly and faithfully in whatever office, business, and employment a person is engaged in, and with whomsoever he hath any commerce and connection; see Univ. Theo. n. 422, 459. Hence every thing that is not connected with the duties of his station, will be maturely weighed by every member of the New Church, before it is executed, to see that the Lord and a principle of good-will to men influenceth him therein. It is good to examine well our hearts before the Lord in prayer, when any thing is proposed to be done which is not belonging to the duties of our station, lest self should predominate in such purposes, which if we are not careful will put us upon doing things, which might be attended with good to others, but a snare to us in consequence of our going out of our station in the performance of them: for the church is like the human body where every member performs its own office, but the hands cannot do the duties of the head, nor the feet the duties of the hands. But I trust the members of the New Church will take the counsel of their blessed Master, who saith, what I say unto you I say unto all, watch, Mark xiii. 37. To watch is to see that the world and self are subservient to his word and will in us.

To place merit in works is very hurtful, because we are thereby led to disregard all divine influence, and thus our works are merely

natural, our self-hood being in them, and not the Lord; but to regard the Lord as the only source of good, and to do the duties of our station from a regard to him, believing that he alone giveth the power, on our endeavoring to resist evils and do good, removeth every idea of merit, and rendereth us receptive of celestial love, which containeth the delights and blessedness of heaven, and which is the happiness arising from a conciousness of doing good for the sake of good, without any thing of merit or reward grounded in self-love. Inasmuch as the doctrine of the New Church teacheth, that to do justice with judgment from a love of justice is charity, and that our good actions are to be done from a regard to the qualities of those who are relieved, otherwise if we assist the evil equally with the good, we put it in the power of the evil to injure the good, which is contrary to charity; thus our charity is not to be exercised in the same manner to a bad man that it is to a good one, though equally with a view to his good and that of society. And because our country is our neighbour in a respective sense, it becometh us to point out those evils which prevail among her inhabitants, as well civil as religious, according to the best light we have, with a view to their good. Now as it would be unjust on one hand to take up with the plans and designs of bold asserters and confirmators, so it would be equally unjust on the other to agree with those customs which are contrary to justice and order. N. J. J.

A BRIEF EXPOSITION OF THE DOCTRINE OF THE NEW CHURCH, BY EMANUEL SWEDENBORG.

116. *The faith of the New Heaven and New Church, in its universal form, is this:* that the Lord from eternity, who is Jehovah, came into the world that he might subdue the hells, and glorify his humanity; that without his coming no flesh could have been saved; and that all will be saved who believe in Him.

It is called faith in its universal form, because this is the universal of faith, and the universal of faith is what must enter into all and every particular part thereof. It is an universal of faith, that God is one in essence and person, in whom is a trinity, and that the Lord God the Saviour Jesus Christ is He. It is an universal of faith, that no flesh could have been saved, unless the Lord had come into the world. It is an universal of faith that he came into the world to remove hell from man, which he effected by combats against it, and victories over it: whereby he subdued it, and reduced it to order, and under obedience to himself. It is an universal of faith that he came into the world to glorify the humanity, which he assumed in the world: that is, to unite it with the divinity of which it was begotten; thus having subdued hell, he keepeth it eternally in order and under obedience to himself. Inasmuch as this

could only be effected by means of temptations admitted into his humanity, even to the last, which was his passion on the cross, therefore he endured it. These are the universals of faith concerning the Lord.

The universal of christian faith on man's part is, that he should believe on the Lord, for by believing on Him he hath conjunction with Him, and by conjunction salvation. To believe on him, is to have confidence that he will save; and because none can have such confidence but he who leadeth a good life, therefore this is also meant by believing on him.

117. *The faith of the New Heaven and New Church in its particular form*, is this: that Jehovah God is essential love and essential wisdom, or that he is essential good and essential truth; and that as to his divine truth, which is the word, and which was God with God, He came down and assumed humanity, for the purpose of restoring to order all things which were in heaven, and which were in hell, and which were in the church; inasmuch as at that time the power of the devil, that is, of hell, prevailed over the power of heaven, and on the earths the power of evil prevailed over the power of good; in consequence whereof a total destruction and damnation were at hand, and threatened every creature: this impending destruction and damnation Jehovah God removed by his humanity, which was divine truth, and thus he redeemed both angels and men; and afterwards he united in his humanity divine truth with divine good, and thus returned into his divinity, in which he existed from eternity, together with his glorified humanity. This is signified by these words in John, "*The word was with God, and God was the word; and the word became flesh*," Chap. i. 1, 14; and in another place, "*I went forth from the Father, and am come into the world; again, I leave the world, and go to the Father*," Chap. xvi. 28. Hence it appears, that unless the Lord had come into the world, no flesh could have been saved. The case is the same at this day; wherefore unless the Lord cometh again into the world in divine truth, which is the word, no person can be saved.

The particulars of faith on the part of man are these, 1. That God is one, in whom is a divine trinity, and that He is the Lord God the Saviour Jesus Christ. 2. That a saving faith is to believe on him. 3. That evils ought to be shunned, because they are of the devil, and from the devil. 4. That good actions ought to be done, because they are of God, and from God. 5. And that they should be done by man, as of himself, nevertheless under this persuasion and belief, that they are from the Lord, operating in him and by him. The two first particulars have relation to faith; the two next to charity; and the last respecteth the conjunction of charity and faith, and thereby of the Lord and man.

FROM THE ARCANA CŒLESTIA.

10,233. Chap. xxx. v. 17, 21. *And Jehovah spake to Moses, saying. And ou shalt make a laver of brass, and its base of brass to wash; and thou shalt give it between the tent of assembly and between the altar; and thou shalt give waters there. And Aaron and his sons shall wash out of it their hands and their feet. In their entering in into the tent of assembly, they shall wash with waters lest they die; or in their coming near to the altar to minister, to cause to burn an offering made by fire to Jehovah. And they shall wash their hands and their feet, lest they die: and it shall be to them the statute of an age, to him and to his seed, to their generations.* And Jehovah spake to Moses, saying, signifies what is perceptive from illustration by the word from the Lord: and thou shalt make a laver of brass, signifies the good of the natural principle of man, in which is purification: and its base of brass, signifies the good of the ultimate of the natural principle which is of the sensual principle: to wash signifies purification from evils and falses: and thou shalt give it between the tent of assembly and between the altar signifies that there may be conjunction of truth and of good: and thou shalt give waters there, signifies the truths of faith, by which there is purification in the natural principle: and Aaron and his sons shall wash out of it, signifies a representative of the purification and regeneration of man, by the Lord: their hands and their feet, signifies the interior and exterior principles of man: in their entering into the tent of assembly, signifies worship from the good of faith: they shall wash with waters, signifies purification by the truths of faith: lest they die, signifies lest the representative perish: or in coming near to the altar to minister, to cause to burn an offering by fire to Jehovah, signifies worship from the good of love: and they shall wash their hands and their feet, signifies purification of the exteriors and interiors of man: lest they die signifies lest the representative perish: and it shall be to them the statute of an age, signifies the eternal law of order: to him and to his seed, to their generations, signifies all who receive those things which proceed from the Lord, thus who are regenerated by Him.

FROM THE SAME.

10,395. Chap. xxxii. v. 1, 6. *And the people saw that Moses delayed to come down from the mountain; and the people gathered together to Aaron, and they said to him arise, make for us Gods, who may go before us, because this Moses, that man who made us to come up out of the land of Egypt, we*

know not what is become of him. And Aaron said to them, pluck ye away the ear-rings of gold, which are in the ears of your women, of your sons, and of your daughters, and bring them to me. And all the people plucked away the ear rings of gold which were in their ears and brought them to Aaron. And he took from their hand, and formed it with a graving tool, and made it a calf of what is molten; and they said these are thy gods, O Israel, who made thee to come up out of the land of Egypt. And Aaron saw, and built an altar before it, and Aaron proclaimed, and said, a festival to Jehovah to-morrow. And they arose in the morning the day following, and offered burnt-offerings, and brought peace-making-offerings; and the people sat down to eat and to drink; and arose to play. And the people saw that Moses delayed to come down from the mountain, signifies the Israelitish nation when they did not apperceive in the word any thing from heaven: and the people gathered together to Aaron, signifies that they betook themselves to the externals of the word, of the church and of worship, separate from what is internal: and they said to him, signifies exhortation: arise, make us gods who may go before us, signifies falses of doctrine and of worship, thus things idolatrous: because this Moses, that man who made us come up out of the land of Egypt, we know not what is become of him, signifies that it is altogether unknown what other divine truth is in the word, which elevates man from what is external to what is internal: and Aaron said to them, signifies the external of the word, of the church and of worship, without an internal principle: pluck ye away the ear-rings of gold from the ears of your women, of your sons, and of your daughters, signifies the extraction of such things from the sense of the letter of the word as favour external loves and the principles thence derived: and bring them to me, signifies the bringing together into one: and all the people plucked away the ear-rings of gold, which were in their ears, and brought them to Aaron, signifies the effect: and he took from their hand signifies things favoring their proprium: and formed it with a graving tool, signifies from their own proper intelligence: and made it a calf of what is molten, signifies according to the delight of the loves of that nation: and they said, these are thy gods, O Israel, signifies that it was to be worshipped above all things: who made thee to come up out of the land of Egypt, signifies which led: and Aaron saw, signifies approbation: and built an altar before it, signifies worship: and Aaron proclaimed, and said, a festival to Jehovah to-morrow, signifies that this is the very principle of the church which was to be celebrated, and the divine [principle] itself which was to be adored perpetually: and they arose in the morning the day following, signifies excitation from their loves: and offered burnt-offerings, and brought peace-making-offerings, signifies the worship of their loves, thus their delights, and hence of falses: and the people sat down to eat and to drink, signifies their appropriation: and arose to play, signifies the festivity of their interiors thence derived, and agreement.

FOR THE HERALD OF TRUTH.

[*That the reader may know the reason of the following communication it is necessary to state that an address to the clergy, concerning the writings of Emanuel Swedenborg, was published at Bedford, Pennsylvania, in 1824. This address was handled rather roughly in the form of a review, by the Rev. James R. Wilson A. M. Editor of the Evangelical Witness, published at Newburg state of New York, this review made its appearance in March last, and was shortly after answered by the following communication under the signature of Senex, and forwarded to the Editor of the above work, who it seems did not feel disposed to give it publicity Whether he felt himself unable to answer it, or was afraid to trust his readers to judge for themselves, the public probably will never be informed. However, a copy of it has just been transmitted to this place for insertion in the* HERALD OF TRUTH, *but that Mr. Wilson shall have no cause to complain of partiality, it shall be preceded by his review.*]

FROM THE EVANGELICAL WITNESS.

REVIEW.

Address to the Clergy of the United States, on the Theological writings of the Hon. Emanuel Swedenborg. By a member of the New Jerusalem Church.

"*Quench not the spirit. Despise not prophesyings. Prove all things: hold fast that which is good.*"—1. Thes. v. 19, 20, 21.

Bedford, (*Penn.*) 1824 *pp.* 16. 8 *vol.*

We have read this pamphlet with mingled emotions of pity and indignation, when perhaps we ought to have felt compassion only. We have pity for a writer who seems to be an amiable man, of some reading, and taste for composition, and who really believing, as we doubt not he does, what he writes, is zealous for its diffusion from an impulse which he mistakes for pure benevolence. We have been indignant that a man, who as appears from this address, does not understand the rudiments of English Grammar, takes upon himself the office of instructing the clergy of the United States, constituting himself, *pro forma*, theological professsor for the whole church in this commonwealth.

Nevertheless, we agree with him, that the disciples of Baron Swedenborg, should be reasoned with as rational men, and that the discussion of their dogmas should be conducted in such a way, as is calculated

to bring them to a knowledge of the truth, and not by fierce invective to irritate their evil passions. That their numbers are considerable, we believe with the writer, but we think he speaks rather unadvisedly, when he says: "There are few towns of any consequence in the U. States, but what contain in the body of their inhabitants, readers and zealous patrons of the writings of Baron Swedenborg." (p. 5.) But, though they were much fewer in number than they really are, we would gladly be the instruments of reclaiming, at least some of them, and bringing them to a saving knowledge of the way of salvation through a crucified Saviour.

The writer professes to abound in charity, and yet he tells us that the doctrines which we and our fathers have held from the beginning of the world, are depicted by the Baron, "under the significative images of *Dragon Beast, False Prophet*, and the *Great Whore*." He has charity enough to approve all this. Those who maintain them, and write against the Baron, are "ignorant or ill-designing men,"

"More smooth than butter are his words,
And yet drawn swords they are."

Passing this virulence against the whole church, except the New Jerusalemites, we do not observe much unsound doctrine, or indeed doctrine of any kind, except his effort to disprove the doctrine of a trinity of persons in the Godhead. In this attempt, whether he treats the Protestant churches disingenuously or ignorantly we are uncertain, the latter we hope. His words are:—"and have not others divided this *one* only Lord, and God into *three*, making one God of the Father, another of the Son, and another of the Holy Ghost?—Do you not regard the Holy Ghost as a person separate from both," (the Father and the Son,) "assigning to both distinct attributes and offices?" We answer no. What trinitarian teaches that the Holy Ghost is *separate* from the Father and Son? Who maintains that the three persons are three Gods? The doctrine of the Shorter Catechism of the Westminster Assembly, and of trinitarians generally is:—"There are three persons in the Godhead, the Father, Son, and Holy Ghost, and these three are one God, the same in substance, equal in power and glory." Would he make a man two persons because composed of soul and body? And is he not disingenuous in representing trinitarians as making three Gods, when they maintain that three divine persons subsist in the Godhead—one God the same in substance?

He does not tell his readers that the Baron and his followers, do not number the Epistles of Paul, and many parts of the Bible among the inspired writings.

He advises all ministers to read the Baron without prejudice before they condemn his tenets. It is enough for us to know, from the author of this pamphlet, that the honorable Baron rejects the doctrine of the trinity of persons. However, we have extensively read the writings of the "*Swedish Scribe*," as our author calls him, and do reject his effusions for the following among other reasons:

1. He places himself above Christ; for the spiritual sense was never known, he says, until he taught it. He is therefore a greater teacher than Christ, and all his apostles and ministers for 1700 years.

2. He rejects the propitiatory sacrifice of Christ.

3. He makes faith, love and good works to be synonymous terms.

4. He rejects the doctrine of election, and says he saw Calvin walking in the muddy streets in the suburbs of heaven, excluded from bliss for maintaining it

5. He says the last judgment is past already.

6. He sends all professors of religion to perdition who were before him; for as they know not the Spirit, being ignorant of his doctrine, *correspo dences*, the letter must have killed them.

7. He makes man his own Saviour—as he says that the *influxes* from heaven and hell are equal, so man is placed in the equilibrium of free will, and saves himself by volition.

8. He denies the resurrection of the body.

9. He pretends to add to the Bible. Whereas God says: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book." Rev. xxii. 18.

10. He says in a book called "The Heavens and the Hells," that he was at a marriage in heaven, where nectarious wines were quaffed from foaming golden goblets, by the guests: whereas Christ says, that there "they neither marry nor are given in marriage."

This kind of heaven pleases men of the world.—They read the Baron, and scarcely open any other book on the subject of religion. Their sensual fancy is charmed and their judgment bewildered. They invite to the profound study of Swedenborg. We beseech them to enter on the careful study of the Bible, with prayer that the Holy Spirit may lead them into all truth. Let them make themselves acquainted with the faith of the church of God in past ages, before they reject its holy heaven, for the Baron's sensual one.

TO THE EDITOR OF THE EVANGELICAL WITNESS.

Rev. Sir—

Permit a member of the church called New Jerusalem to submit to your readers a few remarks on your "Review of an address to the clergy of the United States" It is to be feared that your "indignation," as you call it, has been rather too much excited in consequence of one of the notes in that address which was not properly applicable to you. The design of the original Editor, a clergyman of the church of England, highly respected for his moral worth, his learning and his zeal in promoting the cause of pure and undefiled religion, was to attract the clergy of all denominations in Great Britain and Ireland to a dispassionate examination of the works of Emanuel Swedenborg. It has been republished at Bedford as an address to the clergy of America per-

haps with a few alterations—This ought to be known to remove the idea of an unknown layman "constituting himself Theological professor for the whole church in the commonwealth." And can any one be justly censured for an humble endeavor to recommend the works of an author not less distinguished for his skill in all sciences, his erudition and intellectual attainments, than for the integrity of a long life. But having disclosed the errors introduced into christianity by protestants as well as Roman Catholics, his works have been depreciated and his character calumniated by those whose interest it is to support a superstitious credulity, or a blind attachment to particular formals, articles, creeds and confessions. No better reason is generally assigned for the attachment than that such was the religion of their forefathers, or to use your own words "the doctrines which we and our fathers have held from the beginning of the world." It is to be presumed, Rev. Sir, that you believe the conversion of the Gentiles from idolatry to the worship of one God, was a reformation—that the salvation of the Jewish Church, which had corrupted the sacred scriptures by the vain traditions of the Rabbies and Elders, and the commencement of another viz: the christian church, was also a reformation. When this last church had fallen into will-worship, and become corrupted as well as tyrannical over both the souls and bodies of men, another reformation was brought about by the divine providence. This reformation was effected through the instrumentality of intrepid men by the general circulation of the Bible, and that spirit of enquiry and freedom of mind which resulted from throwing off the yoke of papal oppression. But can it be, that this reformation has attained its utmost perfection? If not, it was only a reformation to a certain extent. Such as mankind were then capable of receiving. You complain, with reason, of many called protestants forsaking reformation principles. and embracing the delusions of Socinianism, whilst others having the names both of protestants and catholics, are swallowed up in the vortex of absolute infidelity. It is evident that the glorious period of light, and with it of vital religion, has not yet arrived. Your own testimony is to the contrary. Has the general knowledge of the Lord covered the earth or visible church, as the waters cover the great deep? Is Jehovah the Lord acknowledged to be one and his name one? These queries are submitted to the serious consideration of your readers. The answer will not be difficult for those who wait with patience for the second advent of their Lord and Saviour in the power and glory of his holy word; the spiritual sense of which, has for so many ages been in a great measure under a cloud. Yet there has ever been in the darkest times a remnant more or less acquainted with that sense, and who worshipped him in spirit and in truth. Whatever may be said to the contrary, a new era has begun and Swedenborg was its herald, as John the Baptist was the messenger appointed to announce and prepare the way for the full coming of the Lord. Each of those messengers suffered persecution.

" Why rage the heathen! and vain things
Why do the people mind?
Kings of the earth do set themselves,
And people are combined
To plot against the Lord'"

It is now as it was in former times that those persons who might be in the goods and truths of the church are against them, as well as against their Divine Author and his special ambassadors, who publish the glad tidings of salvation. You, Rev. Sir, would not—were you aware, engage in such a combination. But notwithstanding your acquired learning and your genius, your zeal may carry you beyond the limits of that charity, which is the bond of peace and righteousness of life — The first reason that you give for rejecting the "effusions" of the Swedish Scribe, is your assertion that he places himself above Christ. How can this be reconciled with the primary and most essential principle of the New Church, viz: The supreme and sole divinity of Christ, which is abundantly demonstrated from holy scripture in every volume of Swedenborg's theological works. For the main scope of them is to show that the Lord Jesus is the Creator and Redeemer and Regenerator of mankind--the only wise God our Saviour, and the sole object of adoration. Swedenborg never claimed any other title than that of his servant. You intimate that he says the spiritual sense of scripture was never known until he taught it, and thence conclude that he is a greater teacher than Christ, and all his Apostles and Ministers. The contrary is evident from the whole of his writings, which ascribe whatsoever illumination be had to the Lord alone, through his word and the influence of his holy spirit of love and wisdom. It is he as Swedenborg always acknowledged, who can open the eyes of his faithful disciples, to understand that blessed book and to discern the wondrous things contained in his law. Can the authority of any councils, synods or assemblies be put in competition with that word, and the holy influence which accompanies the man.

Who having perfect blessedness
He planeth his delight
Upon God's love, and meditates
On his love day and night!

Beware then sir of placing yourself in the chair of those who scorn the choice servants of him who liveth forever, and who is both the resurrection and life of all who believe on his name, viz: his divine and glorified humanity, and who by his continual help lives a correspondent life.

It would not be difficult to answer your other reasons for rejecting the works of the Swedish Scribe as grounded in error or misapprehension. But as controversy is seldom productive of much benefit and as it would give me pain to hurt the feelings either of yourself, or others, even in defence of the best of causes I forbear further animadversion. And remain yours very respectfully. SENEX.

REMARKS.

The Editor of the Herald of Truth cannot let this opportunity pass, without making a few remarks on the above review from the Evangelical Witness. It has often been advanced as an objection to the New Church, that its doctrine and principles are too deep and too intricate to be understood, and that the comprehension of them requires more discernment and science than most people possess. But Mr. W. though equally distant from the truth, has fallen into the opposite extreme. He seems to think if he can make his reader believe that the members of the New Church are very ignorant, he will not be apt to examine their sentiments. Seven or eight years ago this same writer published "*A historical sketch of opinions on the atonement, interspersed with biographical notices of the leading doctrines and outlines of the sections of the church, from the incarnation of* CHRIST *to the present time.*" In which work, after many unjustifiable and uncharitable remarks, he observes, "The *Swedenborgians in America* have three or four ministers *in this country*, all of whom are in a great measure illiterate. It is believed that none of them have any pretensions even to a smattering of classical literature or physical science." That part of the abovementioned work which related to the Swedenborgians, received an answer, not from an illiterate minister, but from a layman, and in such a manner that Mr. W. if he read it with any attention must have perceived that he had fallen into the hands of one who was far his superior not only as to the doctrines of the New Church and general theology, but also as to "classical literature and physical science" I well recollect I thought at that time that Mr. W. would never expose himself so unnecessarily again. But in the above review, he has made another attempt of the same kind. "We have," says he, "been indignant that a man, who as appears from this address, does not understand the rudiments of English grammar, takes upon himself the office of instructing the clergy of the United States, &c. Astonishing! Horrible indeed! that a layman, and one too, who, it is mistrusted, does not understand English grammar, should have the presumption to address the clergy. No wonder Mr. Wilson feels such indignation; probably he thinks the laity should approach what he would call an orthodox minister, "cap in hand" and humbly bow in vile submission. But if Mr. W. is at all conversant with the world he will find the days of religious slavery are passing by, and those of religious liberty taking their place. Such degrading marks of respect will not be given on the one part, nor be desired on the other. More real respect will be shown than heretofore, not sycophantic and mean, but dignified and proper. Had the address at which Mr. W. is so indignant been written with the design of teaching the clergy English grammar, and had the writer then betrayed gross ignorance of the proper construction of language, it would have

been well enough to have pointed out this ignorance. But this was not the object, and for a man to be continually throwing in the face of those who differ from him in religious opinions such terms as illiterate and ignorant, savours strong of the pedant and smatterer, and is altogether beneath the dignity of the gentleman, the scholar, or the christian. Let not Mr W. be offended at this remark, for I do believe had he not suffered prejudice and passion to overcloud his better judgment, that this reproof would have been unnecessary. But *this Mr. Wilson is not the only one* who deserves such rebuke, for other enemies of the New Church through want of charity, lack of argument, and force of prejudice, have been guilty of similar improprieties. I have generally supposed that the New Church had her proportion of learned or well informed persons, but it is a point about which I feel no anxiety, and shall take no pains to prove But I hope none of them, however illiterate they may be, will attempt to decide upon any subject whatever, until they shall have obtained a much more thorough knowledge of it, than Mr. W. has of the doctrines of the New Church, notwithstanding his assertion that he has "read extensively the writings of the Swedish Scribe." I shall now proceed to notice some of the objections of this reviewer against the theological works of Emanuel Swedenborg. He observes that the writer of the address "does not tell his readers that the Baron and his followers, do not number the Epistles of Paul, and many other parts of the Bible among the inspired writings." I would thank this gentleman to inform me what he means by inspired writings or the divinity of the word. It is a misfortune that these terms are generally used without any definite meaning. It is not sufficient to say that the word was written by divine command, and that our fathers have believed it divine in all ages of the church. For the divinity of the word exists altogether independent of the belief or opinions of men, and whether they believe or disbelieve, its divinity will remain eternally the same. There is nothing divine but God, "and God is the word." The divinity of the word is God. God is a spirit: the divinity of the word therefore is spirit. Is it not then plain that those who deny the spirit, or spiritual sense of the word do in fact deny its divinity. And did not our Saviour say? "*My words they are* SPIRIT *and they are* LIFE." And did he not open the understanding of his disciples, "that they might understand the scripture?" Evidently conveying the idea that they contained a meaning more interior than the mere literal sense. In agreement with this declaration of the Lord himself, Swedenborg by divine illumination and instruction shows what this spirit is and how it is to be found. Among the books which constitute what is commonly called the Bible, Swedenborg says that some have the spirit or spiritual sense, but others have not. The editor of the Witness and his orthodox brethren deny that any of the books have the spirit or spiritual sense. The New Church believe the writings of Paul and some other parts in the same manner, that they, the orthodox or old church, believe the whole Bible, that is, literally. If then to deny the Epistles of Paul an in-

ternal sense is to reject them, it follows that those who deny the internal sense of the whole, reject the whole.

This gentleman also says that, "*he* [Swedenborg] *places himself above Christ; for the spiritual sense was never known, he says, until he taught it. He is therefore a greater teacher than Christ, and all his apostles and ministers for* 1700 *years.*" A most unfortunate remark, especially for one who has read so "extensively" the writings of the Swedish Scribe, in every page of which an attentive reader would discover enough to shew its fallacy. Throughout the theological works of Emanuel Swedenborg, the Lord Jesus Christ is continually extolled as the *Great Jehovah*; the Everlasting Father, the sole Creator of all worlds, and the only God of heaven and earth. It is impossible therefore that any person who has read enough to see this, can for one moment believe that he ever thought of placing himself above Christ. Nor is it true that he says the spiritual sense of the word was never known until he taught it. For he asserts that the doctrine of correspondence was well understood by the ancients, and it is by a knowledge of this, that the spiritual sense of the word is found. He does indeed say that this knowledge has long been lost, and that the Lord is now about to revive it, for the use of the New Church which is a spiritual church, and that he is the instrument in the hands of the Lord to make it known to the world.

To go into a full discussion of Mr. W's. objections would involve the doctrines of the atonement, of election, of the resurrection, &c. &c. either of which subjects would require more time and paper than I can devote to this number. But as he agrees that the disciples of Baron Swedenborg should be reasoned with as rational men, I hope he will now enter into a fair and full investigation of these important subjects and I assure him I will not shrink from the contest, I have nothing to fear, for my object is truth, and if I am at present in error, it is of the utmost importance that I should know it, in order for its immediate rejection. And as he says "*we would gladly be the instruments of reclaiming at least some of them,*" that is, the Swedenborgians, he shall have a fair opportunity to try the experiment, and whether he shall be successful or not, his arguments may be extensively useful, as they will appear both in his own paper and mine.

ERRATTA.

Page 247, line 1st. between No. 10,233, and Chap. insert Exodus, also do the same in the 4th line from the bottom between No. 10395, and Chap. And at the beginning of the 2nd line from the top of the same page instead of ou read thou.